



# **The Role of Grandparents in Enhancing Children's Spiritual Intelligence: A Unique Case Study in Demak, Central Java, Indonesia**

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## **Abstract**

This study, conducted in the cultural context of Demak, Central Java, Indonesia, is important to describe the factors underlying the grandparent parenting pattern and how grandparents strengthen children's spiritual intelligence. The study uses a qualitative case study approach, which involves interviews, observations, and documentation. The results of this study indicate several factors underlying the occurrence of grandparent parenting patterns, namely the divorce of both parents and the parent's job factor, which causes the care carried out by grandparents. The impact of grandparents in strengthening children's spirituality leads to various outcomes. On the positive side, children exhibit honesty, diligence, regular worship, Quranic studies, mosque attendance, and association with good friends. On the negative side, children may become spoiled and exploit the situation, such as doing work solely for rewards from grandparents. The author recommends that parents and grandparents work together to educate children; if they work together one day, the child will be even better.

**Keywords:** *Grandparent parenting; Spiritual intelligence; Children's behavior*

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## **Introduction**

In the Islamic view, parents are positioned as their children's first and main educators. However, grandparents also play a significant role in the upbringing of children. They are often seen as secondary educators, providing additional guidance and support. Because parents are the first and foremost educators for their children, parents are role models or examples for their children's lives. Children will embed everything they see and hear into their personalities. Children learn religion and how to behave from their parents. Apart from that, parents are also expected to be able to provide good care, guidance, and education to their children. Good guidance and care for children is very important from an early age. Through parental guidance and attention, children can become successful or unsuccessful people in the future (Arismantoro, 2008).

Meanwhile, another side of a child's life is neglected: the moral-spiritual side in child development. Competition and ambition to achieve educational success have focused on developing the ability to think in a materialistic-positivistic manner. The development of thinking skills that prioritize intellectual

intelligence revolves around mastery of material without appreciating the values that underlie science and knowledge. Even in religious knowledge, it is only understood as a doctrine of teachings and a collection of heretical rituals. As a result, forms of behaviour, attitudes, and ways of thinking do not reflect moral-spiritual values that are the nature of humans as spiritual beings with a conscience as a source of spiritual potential.

Spiritual intelligence in child development is the ability of humans to manage various situations wisely and in accordance with the needs of solving problems appropriately and effectively. This ability is none other than the result or consequence of the ability to balance psychic functions in accordance with the natural potential that already exists in humans. In simple terms, spiritual intelligence is defined as an individual's ability to understand the values and meaning of life so that they become a wise, prudent person who behaves with full awareness of their role and responsibilities as a human being who has rights and obligations towards themselves and their environment.

Good parental care has a very positive influence on the welfare of their children. Children who live with their father and mother will be better off than children who live only with their grandparents. Because fathers and mothers have their respective roles in educating children. Educating children is not only the responsibility of one father or mother but fathers and mothers are equally responsible for raising children. Therefore, good parenting is a parenting style carried out by both parents by instilling life values in children.

Parents in Indonesia vary greatly, quite a few parents leave the house because they work outside the city or abroad. Apart from parents who work outside the city or abroad. The most important factors in raising children with grandparents are cases of divorce and death, which are other factors that cause children to be raised by other than their parents. The role of one parent requires parents to work hard to support their children even though they have to leave the children and delegate caregiving responsibilities to grandparents. This is why one of the factors in raising children is delegated to grandparents (Hasan, 2009).

Child care carried out by grandparents is sometimes less than optimal and different from the care carried out by both parents; therefore, differences in parenting styles carried out by grandparents certainly also have an impact on the child's personality; this impact can be more positive or negative. However, the expected impact of grandparents' care is to have a positive impact, especially on children's spiritual intelligence (Asti, 2020).

In carrying out care, of course, grandparents also experience several obstacles in caring for children. This obstacle is also one of the causes of less than optimal child care, such as grandparents who are no longer young, which has an impact on the body's energy so that it is no longer optimal in supervising children in their daily lives. Based on the results of research conducted by Shakya, grandparents reportedly experienced many obstacles in raising children, both interpersonally, namely the health of the grandfather's age, and also from the surrounding community. Apart from the age of grandparents, there are also other factors such as raising more than one child, financial difficulties, lack of social support, unemployment, and grandparents' time having to be divided between daily activities and caring for vulnerable children. That is one day it will cause stress for the grandparents (Weston, 2012). In addition, the low level of education of grandparents can make it difficult for grandparents to understand or communicate with their grandchildren both at home and at school (Lee, E., dkk, 2016)

Meanwhile, this is different from the results of research conducted by Tan, Buchanan, and Griggs which proves the positive role of grandparents' parenting for children whose parents are neglected due to work or divorce. This positive role is related to the child's adjustment to his environment or friendship (Buchanan, 2009). This presentation illustrates that the first study explains the

negative impact aspects, while the second research proves the positive impact aspects of the care provided by grandparents to their grandchildren (Utami, 2009).

From this phenomenon, the background of the researcher's idea is to conduct research on the care given by grandparents in strengthening the spiritual intelligence of religion in children in the city of Demak and the care of grandparents in strengthening spiritual intelligence of religion in their grandchildren. spiritual intelligence is able to make life experiences into something that is always meaningful both in educational, social, and religious activities. So parents who are not directly involved in raising children. finally, parents entrust their children to grandparents.

## **Methodology**

This type of research is included in the type of field research. Qualitative field research is research that aims to directly understand a phenomenon in the field regarding what the research subject experiences holistically and through descriptions in the form of words and language in a certain natural context and by utilizing various scientific methods (Tohirin, 2012). The subjects of this research are grandparents who care for their grandchildren and involve residents. Meanwhile, the research object is Demak City, Central Java Province, Indonesia.

This research uses a case study approach, namely research carried out in-depth, in detail, and very intensively on certain symptom problems (Arikunto, 2002). The case study approach in this research covers a problem in the real social life of society (Creswell, 2015). The case in this case discusses the pattern of grandparenting or parenting patterns of grandparents in strengthening children's spiritual intelligence in Demak City, Central Java Province, Indonesia.

Data collection using documentation is a way to obtain data regarding notes or recordings of events that have occurred previously. This documentation provides a good source of text (word) data for qualitative research (Creswell, 2015). Data collected through the document method was obtained from human sources, through observation and interviews. The interview sources in my research include Mrs. Nurul Wahidah who has been taking care of her grandson since he was 8 months to 8 years old, then Mrs. Sumarti who has been taking care of her grandson since he was 3 years old, then Mrs. Sukarti who has been taking care of her grandson since he was 1 year old until now, Mrs. Suwari who has been taking care of her grandson since he was 5 years old, then Mr. Muji who has been taking care of his grandson since he was 4 years old.

## **Result and Discussions**

### **Background to the Occurrence of Grandparenting in Demak City, Central Java, Indonesia**

#### **Parenting Grandchildren Due to Divorce from Parents**

Parenting is a process of interaction or action carried out by two people, for example, a parent and a child, with the aim of the child's growth and development, preparing him to face life as an adult, and teaching cultural values. However, not all parents can provide complete care, so they need help from extended families such as grandparents, uncles, and aunts. In raising children, each person has their own way and of course, the results of their parenting will be different. Based on data collected by researchers by conducting direct interviews with research subjects, namely several families (grandparents), who look after their grandchildren in Demak City regarding grandparents in strengthening the spirituality of children aged 6-12 years. year will be presented in the form of a description as follows:

Infidelity was the reason why Indah was raised by their mother Nurul Wahidah. The incompatibility of thoughts and economic problems required Indah's parents to separate. When Indah was 8 months old, AL (Indah's father) took Indah to his mother Nurul Wahidah's house to be raised and now Indah is 6 years old. More or less, Nurul Wahidah's mother has been looking after her 4-year-old granddaughter named Indah. AL's job as a private worker at a company requires him to be alone and he rarely sees Indah. Mrs. Nurul Wahidah said:

"I don't know why her parents had an affair with a foreigner, but her father still wanted to support her. Incidentally, his parents divorced and then married the adulterer, because to protect the lives of their children, his mother worked as a female worker (TKW) in Saudi Arabia".

Since the beginning of kindergarten, Indah was taken to school with her grandmother and every morning she was taken by her grandmother or aunt. If her grandmother was not present and could not take Indah to school, her aunt would take her. When filling out the administration in the form of parent and child data, it was discovered that Indah had a background of divorced parents and Indah lived with her paternal grandmother because her father's whereabouts were unknown.

The conflict that occurred and the incompatibility of thoughts between husband and wife, namely AL as father and YI as mother, resulted in infidelity and failure in the household and this made Nurul Wahidah's mother sad because she thought about the fate of her children and grandchildren. An 8-month-old child must live separately from his mother and father who do not receive love. However, for the good of their grandson, Nurul Wahidah's mother and grandfather are still trying to be strong and are grateful that they are still given the health to be able to care for their grandson. Mrs. Nurul Wahidah and her grandfather tried their best to provide love like a mother and father for Indah.

After the divorce, Indah's father did not provide any information or financial assistance for the child's needs, so Indah's mother had to bear Indah's living expenses. Ibu Indah earns a living by working as a migrant worker in Saudi Arabia, who does not have enough time in the day to go home. So Indah's mother decided to leave the house without Indah and her grandmother knowing, resulting in Indah not being able to meet her mother who was abroad. While abroad, Mrs. Indah always gave money to Mrs. Nurul Wahidah for Indah's needs and helped Mrs. Nurul Wahidah's economy every month.

Then, the second informant stated that the failure of the household he built stemmed from economic problems which required MM to be left by his wife, namely LN, who is now married to another man. And LN is also married to another woman. His father's status migrated to Malaysia. When her mother left her, the child named Lutna was only 1 year old. This is the reason Lutna was raised by her grandmother. As a parent, when you hear about your child's failure at home, you certainly feel sad, but Mrs. Sukarti, Lutna's grandmother, remains enthusiastic about raising Lutna. Statement delivered by Mrs. Sukaarti:

"The family broke up, father and mother divorced and now father and mother have their partners and also have children. His mother is out of town and his father is in Malaysia".

The social behavior of children who are victims of Broken Home seems to be very disturbing to their psychological growth and development. There are quite a lot of obstacles faced by caregivers in educating their grandchildren who have been neglected by their parents, starting from educating their grandchildren's personalities to their future educational level.

Sukarti's grandmother took care of Lutna's school from the start, this was because Lutna's parents divorced. Now Lutna often goes to school alone. The reason is that Lutna's grandmother works as a farmer.

Both parents generally carry out childcare, but several factors influence parenting, including the divorce of the father and mother. then there can be a transfer of care to other people (families such as grandparents, uncles, and aunts). This child, named Makruf, was raised by his mother Sumarti, and his grandfather, who acted as substitute parents since he was 5 years old. As information conveyed by Mrs Sumarti:

"The father and mother's families are divorced, and the father is not responsible for supporting his children and wife. Therefore, to meet her child's needs, the mother was willing to work as a migrant worker abroad (Saudi Arabia)"

The background of raising a child named Makhruf his grandmother is because his parents divorced. Makruf's parents were separated; his mother worked as a migrant worker in Saudi Arabia, and his father worked as a driver. However, the living costs were borne by his mother, because his father did not provide a living and was not responsible.

### **Grandparents' Care of Their Grandchildren Due to Their Parents' Work**

Then the third informant said that the child named Qiandra was entrusted to Suwarti's mother (Qiandra's grandmother) when Qiandra was still a baby and Qiandra is now 6 years old. So Suwarti's mother took care of Qiandra for approximately 6 years. Qiandra was entrusted to her family because both of her parents worked. Qiandra lives with her grandmother, grandfather, uncle, aunt, and nephew (her aunt's children) because her father and mother work at a company outside the city. Qiandra's source of life still comes from her father and mother. Mrs Suwarti's explanation:

"His mother and father work, and I (Suwarti) live with them".

Qiandra was born as the first grandchild of Mrs. UM and Mr. ZI. His presence in the family makes Mrs. Suwarti happy. Suwarti's mother often visited Qiandra when she was born to help care for her granddaughter. When Qiandra's mother's leave period ended, Qiandra's mother decided to entrust Qiandra to Suwarti's mother while her mother and father worked.

Even though Qiandra was raised by her grandmother (Suwarti's mother), Qiandra's living costs were fully borne by Qiandra's parents. Financially, both parents have stable jobs and can cover the family's living expenses, including Qiandra.

Muji's grandfather took care of Naura because both parents were busy working. The remote workplace required Naura to be raised with her grandfather every day because Naura's mother went to work in the morning and came home at night. Naura has been cared for by Mr Muji since her mother's maternity leave ended, precisely when Naura was 3 months old and is now 8 years old, so the length of time that Mr Muji has cared for Naura is around 8 years and 9 months.

"Naura's father and Naura's mother's family work every day"

As a grandfather, Mr Muji feels happy because he can still look after his grandchildren, especially since Naura is the first grandchild of Mr Muji's first child. Mr Muji raised Naura with great love and treated her like his own child. Naura lives at home with her grandfather, her parents, her uncle, her aunt, her aunt

(Naura's mother's sister) and her nephew. Because she still lives with her parents, Naura's living expenses are covered by her parents.

### **Grandparents' Knowledge About Strengthening Religious Spiritual Intelligence in Their Grandchildren.**

Mrs. Nurul Wahidah, as a grandmother, defines spirituality as pious deeds. These actions can be formed from the family environment because the family environment is the first educator of children's behavior. One of the characteristics of early childhood is that they are the best imitators of what children see and hear in their surroundings. For this reason, as the person caring for Indah, Mrs Nurul Wahidah must educate and set an example that reflects good spiritual behavior to create a good personality in her granddaughter.

Spiritual values contain many good values such as love for God, love for God's creatures, love for the nation, good character in everyday life, love for oneself, and moral actions. According to Mrs. Nurul Wahidah, the spiritual values that must be instilled in Indah from an early age are having good manners towards the surrounding environment, namely being diligent in carrying out other forms of worship such as praying and paying wages. And also to the surrounding environment, such as practicing congregational prayers. Said mother Nurul Wahidah:

“Religious values include being diligent in praying and supplicating, being taught to recite the Koran at night with friends at the mosque because the location of the mosque is close to home, and following it during the fasting month.”

To have good spirituality, it must be implemented as early as possible because, at the age of 6, a child named Indah has a very big opportunity to imitate her immediate environment and also to be advised and directed towards good or positive things, she is still willing to listen to adults. So according to Mrs. Nurul Wahidah, cultivating character from an early age is very important. Said mother Nurul Wahidah:

“Most importantly, I set an example with stories when we spent time together about the importance of worship in this world and the afterlife.”

Mrs Sukarti's knowledge regarding the spiritual strengthening of children is behaviour that is balanced with worship. Spiritual values that are important to apply to a child named Lutna include shaking hands and kissing hands when meeting older people, for example, family relatives, people around the house, or people at school, diligently reciting the Koran, praying, and studying. According to Mrs Sukarti, spirituality is very important to instil from an early age. Statement delivered by Mrs Sukaarti:

“The most important thing is that we as parents always remind them to study religion, not only study general knowledge, but religious knowledge is very important to instil spirituality in their religion in the future.”.

Then Mrs Suwarti explained that behaviour is an understanding of a person's spiritual intelligence in Mrs Suwarti's view. Mrs Suwarti believes that good spiritual values to instil or develop from an early age in her granddaughter Qiandra are moral actions such as being independent and being able to take responsibility for what she has or does and also the spiritual values she has, leading to morals such as good morals, knowledge. social, and understanding of

religious knowledge. According to Mrs Suwarti, spiritual intelligence is good to instil or apply to children from an early age. Mrs Suwarti's explanation:

“This spiritual strengthening is so that my grandchildren can have good personalities because I often invite my grandchildren to join my Jamiyah group so that they can meet new people, have good morals, and understand religious knowledge.”.

Spiritual intelligence is a person's actions or deeds that result from daily habits, which can be realized in the form of positive behaviour or attitudes and bring oneself closer to Allah SWT. According to Mrs. Sumarti, spiritual intelligence is an attitude that is reflected in a person's positive actions. Information conveyed by Mrs Sumarti:

“Little by little, I teach religion so that children can get closer to Allah SWT, be good at reciting the Koran, diligent in congregation, and diligent in worship.”.

Many spiritual intelligence values must be instilled in a person to create a peaceful life. These spiritual intelligence values include religion, honesty, independence, democracy, curiosity, environmental care, social care, and responsibility. These character values should be instilled from an early age so that they can become provisions in adulthood when they will face a wider life environment.

Likewise, Mrs. Sumarti's opinion is that cultivating character from an early age is very important. According to Mrs. Sumarti, good character values to instill in her grandchildren are habits with religious nuances, such as reciting the Koran, praying, telling the truth, and being polite and disciplined. The information conveyed by Mrs. Sumarti is as follows:

“Values such as being religious, being trained to read the Koran at night since childhood, the importance of spiritual values in the form of being diligent in worship, wanting to read the Koran, not saying bad things to friends, and not lying wherever we are”.

It is very important to instil spiritual intelligence from an early age, said Mrs Sumarti. According to Mrs. Sumarti herself, if a child has been given spiritual intelligence since childhood, then when he grows up, the child will have good habits and personality in behaving towards his family and the surrounding community.

### **Grandparents in Strengthening Religious Spiritual Intelligence in Children in Demak City, Central Java Province, Indonesia**

When the people who play a role in caring for children have a lot of knowledge, it will make it easier to care for children, especially being role models and teaching children how to behave in a way that reflects good character in children. The methods used in raising children are different for each person. In general, parenting styles are divided into several ways, namely authoritarian, permissive, and authoritative. Authoritarian parenting is a parenting style that emphasizes control and restraint. Permissive parenting is a parenting style that emphasizes self-expression and self-regulation, while authoritative parenting is a parenting style that combines respect for individual children with efforts to remain in line with social values (Papalia, 2015).

Parenting patterns that involve the intervention of extended family such as grandparents often receive a negative view of the results of their parenting. The pampering attitude that is often heard and is a characteristic of grandmother's

parenting results in emotional disturbances, giving rise to negative behavior or bad character (Conger, 2010). However, not all parenting styles grandmothers use produce children who behave badly. If grandma and grandpa are professional in taking care of him then the results will be good. Grandparents also have their way of raising their grandchildren, namely formally acting as surrogate parents, acting as friends (*fun seekers*), following the family history parenting style (*Reservoir of Family Wisdom Style*), and being involved in parenting. On major (distant) holidays, it is important to note that each grandmother/grandfather reflects a dominant style, and grandparents may adopt a combined (*multi-style*) style.

### **Grandparents With an Authoritative Parenting Style**

The three informants who stated that they used an authoritative parenting style were Mrs. Nurul Wahidah, Mrs. Sumarti, and Mrs. Sukarti. Because he is directly related to his grandson. Something similar according to Gray and Steinberg, Hart, Newell, and Olsen namely:

### **Acceptance and involvement**

Grandparents with authoritative parenting are very caring, attentive, and sensitive to their grandchildren's needs. In addition, grandmothers foster pleasant and satisfying relationships with grandchildren, so children feel attached to their parents. According to Hart, Newell, and Olsen, the level of support from grandmother to grandchild includes acceptance, affection, parental involvement, and nurturing. Indicators of acceptance and involvement are warmth, care, and sensitivity to the child's needs

### **Control**

Several research informants apply this element in their parenting patterns. However, in the spiritual cultivation carried out by each grandfather and grandmother, each had different control or cultivation methods. In general, there are five methods for coaching children, namely the explanation method, the example method, the habituation method, the motivation method, and rule enforcement (Dewi, 2020). Grandparents with an authoritative parenting style exercise firm and reasonable control.

Assertiveness is one of the methods a person uses in raising children. It is important to show decisiveness and adapt to the needs of the situation. Being firm means knowing what rules we have made and communicating these rules calmly, clearly, and consistently in guiding. Maintaining children's behavior requires firmness in raising children. Like what Mrs. Nurul Wahidah, Mrs. Sumarti, and Mrs. Sukarti did to their grandchildren. To instil good spirituality in Indah, Mrs Nurul Wahidah was firm in guiding her. Mrs. Nurul Wahidah is strict in teaching worship and prayer. Likewise, Sukarti's mother was also strict with Lutna in disciplining Lutna in her daily activities, such as going to school and reciting the Koran after sunset. As stated by Mrs. Nurul Wahidah:

"I practice my grandchildren by praying, taking them to the mosque for congregational prayers, telling them to read the Koran after Maghrib and formal and non-formal school, and most importantly manners and etiquette"

This is in line with the opinion of Hart, Newell, and Olsen. Indicators of control are providing reasonable demands regarding maturity, encouraging demands regarding maturity consistently, and explaining demands regarding maturity consistently (Burleson, 2003).

### **Provides Autonomy**



From the research results, several of the informants above have given freedom to their grandchildren. Grandparents with an authoritative parenting style will gradually give appropriate autonomy to their grandchildren. In addition, this gives grandchildren the freedom to make their own decisions in areas they are good at. Grandmothers free grandchildren to make decisions according to their readiness, encourage grandchildren to be able to express their thoughts, feelings, and desires, and involve grandchildren in making decisions when there are differences of opinion between grandmother and grandson (Mize, 2010).

### **Grandparents with Permissive Parenting**

A parenting style characterized by non-restrictiveness and a high level of responsiveness. High response in parenting but low in demands for maturity, supervision, and two-way communication between parents and children. Permissive parenting is a careless parenting style where parents make few demands, encourage children to express their feelings, and use almost no force to control their behavior. Permissive parents don't like saying no or disappointing their children's activities. As a result, children are allowed to make many important decisions without parental interference. Children are allowed to make decisions regarding their activities, and every decision will be approved and implemented (Nwankwo U. dkk, 2018).

The following is an explanation of research findings regarding permissive parenting patterns carried out by informants in my research, namely:

### **A little Demanding**

Providing a high responsiveness category and a low demand category in parenting is a sign that people use a permissive parenting style. People who use this method will assume that children are small creatures and do not expect mature attitudes to emerge in their children. Mrs Suwarti and Mr Muji are people who fall into this category, namely by giving high responses to their grandchildren but with low demands. As Nowak thinks (A. J. Nowak, dkk, 2019) Namely providing a high level of parental responsiveness or love but low demands for parental obedience, then applying permissive parenting, and this parenting pattern harms children's behavior.

### **Do not use Force to Control your Child's Behavior**

Mrs Suwarti and Mr Muji are people who control their grandchildren's emotions and do not use their power as people who care for their grandchildren. The two informants used more verbal words as a form of providing understanding in controlling their grandchildren's emotions, and if the grandchildren didn't want to, they were ignored by the two informants. The attitudes shown by these two informants are part of a permissive parenting style that does not use violence as a way to control grandchildren's behavior (Anandari, 2016). As stated by Mrs Suwarti and Mr Muji:

"There are no special rules for my grandson, and I immediately accepted it but didn't like it"

### **Does not Impose Punishment**

The care provided by Mrs. Suwarti and Mr. Muji does not punish their grandchildren. Mrs. Suwarti prefers to give understanding to her granddaughter, Qiandra, if Qiandra makes a mistake. On the one hand, Suwarti's mother also did not have the heart to punish her grandson. Mrs. Suwarti and Mr. Muji chose not to punish their grandson because both of his grandson's parents were still intact, so to punish him they gave authority to their grandson's parents.

So every day Mrs. Suwarti and Mr. Muji report to their grandchildren's parents if their grandchildren make mistakes. The decisions taken by the two informants are called discipline. Discipline is a positive way to guide children's behavior. Grandparents teach them to act responsibly in what they do. Always warm and loving grandparents will explain reasonable boundaries when they cross the line or when things are not okay (Forthun, L., Ferrer-Chancy, M., & Falcone, 2013).

Several informants in my research also experienced problems when caring for their grandchildren. There are several obstacles experienced by grandmothers in caring for their grandchildren, namely feeling overwhelmed if their grandchildren cannot control their emotions, for example when they cry. These difficulties are similar to those experienced by Mrs. Suwarti and Mr. Muji. In line with Burton's opinion in L Forthun, & Clotey, some grandparents report feeling overwhelmed and anxious about their grandchildren when they experience excessive emotions such as anger or crying (Clotey, 2012). In contrast to what was experienced by Mrs. Sukarti, Mrs. Sumarti, and Mrs. Nurul Wahidah, the difficulty they felt was managing their level of patience in disciplining their grandchildren in carrying out daily activities. As stated by N. Hardson, grandparents are faced with challenges in caring for their grandchildren, one of which is the psychology of grandparents in terms of patience in caring for their grandchildren, such as having to withstand emotional turmoil, thoughts, words, and behavior when caring for them. for their grandchildren (Hardson, 2016). Another problem that Mrs Sukarti feels is that she feels overwhelmed when she has to look after her grandchildren and carry out daily activities, for example when going to the rice fields. In line with the research results, show that difficulties in raising children are found in the dual roles and household tasks taken by grandparents in Demak City, Central Java Province, Indonesia (Martínez & Bote, 2019).

### **Parenting Methods for Grandparents in Demak, Central Java, Indonesia**

Some of the ways that grandparents use to strengthen children's intelligence in Demak City, Central Java Province, Indonesia, include:

#### **Exemplary Method**

The exemplary method is a powerful learning method compared to other methods. The Prophet SAW said, "*Ibda' bi nafsika*" (starting from yourself). His words mean that starting something must start with yourself first. If a grandfather or grandmother wants their grandchild to be able to speak politely, then the grandfather or grandmother as an educator must start first (Hedstrom, 2016). As done by Mrs Sukarti:

"I taught them how to pray, took the congregation to the mosque, told them to read the Koran after Maghrib and learn formal and informal knowledge, as well as good manners".

The example of a caregiver significantly influences the moral, ethos, spiritual, and social formation of children and grandchildren. Educators (grandfathers or grandmothers) are role models and role models for their grandchildren because what their grandchildren do, including their actions, manners, and even words, imitates what the educators (grandfathers or grandmothers) do and this will be ingrained in their grandchildren. Personality (Ulwan, 1999).

#### **Habituation Method**

The habituation method is a situation where a grandfather or grandmother applies behavior that has never been done or is rarely done to be done often so

that in the end it becomes a habit for their grandchildren to do well (Helmawati, 2014). As expressed by Mrs. Sumarti:

“Yes, I have set an example and asked for congregational prayers. I was in the congregation alone. And after Maghrib, I read the Koran alone, so that my grandchildren can imitate it”

This habituation method has practically shaped the child's personality and is the right method. Habituation done from an early age or childhood will turn these hobbies and habits into a kind of custom so that they become an inseparable part of their personality. The method used at this institution follows the moral development method presented by Al-Ghazali, namely that children are the trust of their parents. His clean heart is a pure precious gem, which is empty of every writing and image. The heart is ready to accept every writing and tends to do whatever it wants. Therefore, if he gets into the habit of doing good deeds, and then grows beyond that goodness, then he will be happy in this world and the hereafter, and his parents will also be rewarded together (Jauhari, 2006)

### **Motivation Method**

Humans have enthusiasm that sometimes goes up and down, so when humans are in a state of low enthusiasm, they need motivation. Humans have the potential that, if motivated, will show greater performance. Motivation has a very good and positive influence on the development of the human spirit, especially the development of children's education. Childhood is a time of ups and downs in terms of learning, so we must always provide motivation methods (Helmawati, 2014). As stated by Mrs. Nurul Wahidah when giving motivation to her grandson.

“I often give motivation to my grandchildren, about patience in facing life's problems and trials”

Patience is synonymous with the attitude of holding back emotions that encourage a person to commit mistakes and crimes that are considered wrong according to Islamic teachings. Patience can also be interpreted as meaning that a servant of Allah can be patient to remain obedient in worship and carry out everything that Allah SWT commands, as well as abstain or be patient in not doing anything that Allah SWT prohibits, be sincere to hope for His pleasure and blessings. great reward from Allah SWT.

A person's patience, because it is driven by faith and monotheism, is of a higher quality than patience based on the power of reason and feeling alone. Therefore, the Qur'an recommends and guides humans to always be patient based on faith and monotheism. This means that every activity and work carried out by humans is of course driven by the power of the aqidah of monotheism in the guidance and direction of the al-Qur'an (Miskahuddin, 2020) Not only is patience in motivating grandchildren but being honest and not lying is one of the motivations for grandparents in Demak City in developing their children's spiritual intelligence; this is also what Mrs Suwarti does in motivating her grandchildren.

“Motivated to respect others. Don't lie, tell the truth then parents will respond well and motivate their grandchildren to memorize the letters of the Koran”.

### **The Impact of Grandparents in Strengthening the Spiritual Intelligence of Children Aged 1-12 Years in Demak City, Central Java, Indonesia**

The services provided greatly influence the results, which will cause positive and negative things. Each person's parenting style has a different impact. This depends on how grandparents care for their grandchildren. The following is an explanation of the impact of parenting styles experienced by several research informants as follows:

### **Parenting with Authoritative Methods**

Based on her background in raising a child named Indah, Nurul Wahidah's mother positioned herself as a substitute for Indah's parents. The care provided by Mrs. Nurul Wahidah is included in authoritative care. This is proven by Mrs Nurul Wahidah in her upbringing, giving a good example or role model to her grandchildren, namely Indah setting rules, giving punishment and giving rewards for Indah's achievements, emphasizing behavior, always giving advice if Indah makes a mistake so that she shows positive results, namely in terms of behavior such as not daring to say dirty words and not lying. As stated by Mrs Nurul Wahidah:

“The influence is good for grandchildren because they pay attention and look after them. And in the message, don't be a bad person, say bad things, and don't lie”

As stated by Malik Akhtar, authoritative parenting in its application will provide firm explanations and directions to children and is characterized by warmth, reason, flexibility, and verbal give and take. So it has a significant positive influence on children's social competence. However, the grandchild's parenting background can also influence the grandmother's level of emotional distress, which can influence the child's development and the continuation of the grandchild's behavioral problems. As experienced by Nurul Wahidah's mother, Indah's parents' affair and divorce gave rise to excessive pity so Nurul Wahidah's mother did not guide Indah much. This results in Indah sometimes not being able to control her emotions when she is angry if her wishes are not achieved.

As a substitute for the two parents who raised a child named Lutna, Mrs. Sukarti in raising her granddaughter used an authoritative parenting style because in carrying out her care, Mrs. Sukarti set rules, and guidelines, did not give punishment, and gave rewards. These are the characteristics of authoritative parenting.

In raising Lutna, Sukarti's mother has set an example so that she can be a role model for Lutna in doing good deeds and these efforts have produced positive results, namely with changes in behavior such as in terms of religion, Lutna has become a child who is diligent, in worship, honest, but not very clever. In line with Rosli's opinion, authoritative parenting has a positive influence on social adjustment and responsibility. Apart from that, authoritative parenting can also minimize depression in children. It is true, that an authoritative parenting style has the advantage of contributing to a child's positive psychological well-being (Rosli, 2014).

This opinion is in line with what was stated by Hedstrom that authoritative parenting is traditionally seen as a style or prototype of exemplary parenting that provides the most positive results for a child. Caregivers can encourage and receive verbally. Hedstrom also found that children raised in authoritative families performed better in nearly every aspect of mental health examined. Additionally, studies of adolescents show less depression and higher self-esteem as well as less likelihood of engaging in antisocial behavior (including drug use and delinquency) (Hedstrom, 2016). However, it cannot be denied that background factors in raising grandchildren also influence the grandmother's psychological level, which can result in problems with delayed growth and

development, health problems, and grandchildren's behavior or emotions (Whitley, 2016).

Then the highest level of involvement of grandparents occurs in grandparents who care for their grandchildren without parents in the household, which is often called adoptive grandfather families and several studies show high levels of behavioral problems in children raised by grandparents (Dunifon, 2012).

The condition of separation between parents and a child named Makruf requires Sumarti's mother to become Makruf's substitute parent and forces Sumarti's mother to always be active, guide, motivate, make rules, and be firm in controlling her grandson's wishes. What Sumarti's mother did reflects the category of authoritative parenting. The care provided by Mrs Sumarti brought positive changes to Makruf's personality, namely in terms of Makruf's behavior, being an active child, consistent in the sense of wanting to recite the Koran every night, understanding the time and importance of personal hygiene, being responsible in the field of education and diligently carrying out religious activities every day. As stated by Sumarti's mother:

"Values such as religion, because my grandson has been trained to read the Koran at night, the important spiritual values are being willing to worship, reading the Koran every day, and not being able to hurt other people's feelings."

This finding is the same as research conducted by Jabeen, which found that the use of authoritative parenting has a positive correlation with children's emotional regulation, thereby encouraging children to behave well. In line with Anisul Haque, the research results show that there is a significant positive relationship between authoritative parenting and the development of children's emotional regulation (Desnawati, 2006).

In her daily life, Mrs. Suwarti helps her first child to take extensive care of her grandchildren when Qiandra's parents are at work. Even though she is a grandmother, Suwarti's mother guides, motivates, rewards, and applies some less strict rules in guiding and freeing her grandchildren to do whatever they want to care for Qiandra. Suwarti's mother did this so that Qiandra would grow up to be good. The care taken by Mrs. Suwarti is classified as multi-style care (using more than one style of care). The change in attitude or good behavior shown by Qiandra positively impacts Suwarti's mother's care for Qiandra. These changes take the form of a spiritual aspect of being polite when meeting new people, being obedient, cheerful, active, and having adequate knowledge of religion. As stated by Mrs Suwarti:

"Spiritual strengthening so that my grandchildren have good personalities, because I often invite my grandchildren to join my Jamiyyah group, so that they can meet new people, have noble character and understand religious knowledge."

In line with T. Rego's opinion, children with an authoritative parenting style are more likely to have goal mastery behavior, such as independence, a tendency to try new things, the ability to enjoy school and work, and intrinsic motivation (T. Rego, 2015) However, Suwarti's attitude, which was less firm and did not give punishment, had a negative impact, namely making Qiandra fall into the category of the spoiled child.

As Nur Hidayati found, implementing a passive or permissive parenting style will give the child freedom over his wishes and there is no control over the child. In this way, children will feel free which leads to negative behavior (Nihayati, 2020).

### **Multi Style Parenting Model**

Mr Muji's participation in raising Naura helps Naura's parents who can actively work every day. The parenting style used by Mr. Muji leads to the Multi Style parenting style in his daily life; Mr. Muji gives Naura the freedom to do what she wants. However, there is still control over what the grandson wants to do, and Pak Muji also reminded Naura that there is time to carry out mandatory activities such as school, reciting the Koran, and praying in line with Khadijahalavi's opinion, Multi-style, namely grandparents who care for their grandchildren using more than one parenting style and method. Grandparents who care for their grandchildren tend to use this style because they do not focus on a particular parenting style, but rather apply a parenting style that suits the situation (Saleem & Dorisdagang, 2016).

However, sometimes Pak Muji's attitude ignores Naura when Naura refuses to do activities that she should do. This causes Naura to act a little spoiled when she is with her grandfather. This reflects the parenting style that Mr Muji uses, namely permissive, where this parenting style will create a very warm and loving environment with our children but has problems with very low behavioural expectations. Permissive parenting poses a big risk for children because of the lack of discipline. Grandparents sometimes forget to let their children do what they like, and doing too much will most likely be detrimental to the child's attitude and spirituality. Children may become impulsive in the future because children cannot control their desires

### **Implications for Long-Term Grandparenting**

The quality of the relationship between grandparents and their adult children significantly impacts the grandparent role; also, research consistently shows that the quality of the relationship between grandparents and their grandchildren influences the amount of contact between grandparents and their grandchildren. Furthermore, race or ethnicity influences grandparent parenting styles. Styles that are more common in minority families include the historian or living ancestor style, which teaches grandchildren about the traditions, experiences, culture, and history of the ethnic group. Overall, grandparent parenting can be satisfying for those who place positive meaning in the role, whose style creates opportunities for interaction with grandchildren, and whose relationships with their adult children are positive.

### **Conclusion**

Based on the results of research conducted on five families in the village of Demak city, it can be concluded that Grandparent care significantly influences their grandchildren at an early age. In the care process, grandparents generally use the Authoritative and multi-stay methods, which are good for the psychological condition of early childhood (grandchildren). Then, the impact of grandparent care in strengthening children's spirituality leads to positive and negative things. Positive things lead to children's behavior such as being honest, consistent, and able to socialize well. While negative things such as being spoiled and taking advantage of the situation (doing work to get rewards). And practical methods in educating children must often work together with their parents so that education can be optimal for the future of their grandchildren. Research related to grandparent care for grandchildren needs to be further developed with existing theories in the future because the research that the author studied still needs to be updated research

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